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Pulpit Preaching

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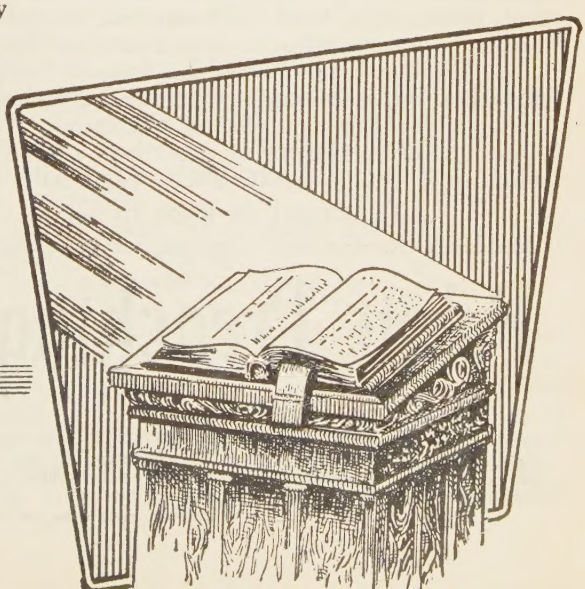

A PROFESSIONAL JOURNAL
FOR MINISTERS

Editorial Comments

"These sermons come from the thought and inspiration of many summer vacations spent at Ship Bottom, Long Beach Island, New Jersey," writes Lowell M. Atkinson, pastor of the First Methodist Church, Englewood, N. J., concerning his series, "Sermons from the Seashore," featured in this issue. The second emphasis of this month centers in the theme of Christian Discipleship under the general topic, "The Christ I Offer You."

Next month's themes will be "Ascent to Zion" and "Old Truths Retold."

—o—

Books For Pulpit Preaching

Jeremiah the Prophet by George A. Birmingham (Harper, 256 pp., $3.50)

The Cross in the Old Testament by H. Wheeler Robinson (Westminster, 192 pp., $3)

The Holy Spirit in Christian Theology by George S. Hendry (Westminster, 128 pp., $2.50)

The Man Who Would Preach by Robert E. Keighton (Abingdon, 128 pp., $2)

You Are Never Alone by Lowell Russell Ditzen (Holt, 253 pp., $3.50)

Sermons on Marriage and Family Life, ed. by John C. Wynn (Abingdon, 173 pp., $2.75)

Wings of an Eagle, ed. by G. Lacey May (Macmillan, 174 pp. $2.25)

Preaching and the New Reformation by Truman B. Douglass (Harper, 142 pp., $2.50)

Many a pastor will thank God for *Jeremiah the Prophet,* a book which accomplishes what many a worthy tome has failed to do. Here is a vigorous, glowing, scholarly and intimate portrait of Jeremiah, his times, his message and his meaning for us. Written in fascinating prose, this book will surely enlarge a reader's appreciations and understandings . . . . *The Cross in the Old Testament* brings together Dr. Robinson's studies of the Cross of Job, the Servant and of Jeremiah. The question of suffering in the lives of three men and their significance, especially in

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Worth Quoting

A few years ago I stood in St. Pau Cathedral in London, looking at the copy the world-famous painting inspired by t text, "Behold, I stand at the door a knock: if any man hear my voice, and op the door, I will come in to him." You kn that painting. It shows Christ, standing the door of a man's soul, gently knockir But the door has no latch or knob on t outside. It can only be opened from within

The church was silent and empty at t hour when I saw that painting. The s from a side window lighted it in brig contrast to the semidarkness of the gre nave. It seemed to me that the way the p ture was highlighted expressed symbolica an abiding and most significant element Christianity. Its uniqueness is not in s and grandeur. Not in the number of devote Not in cathedrals which their corpora loyalties may erect. Not even in the far-flu works of mercy which their common ste ardship makes possible. It is the eter spirit of Jesus standing at the door of man's soul, tenderly offering His friendsh As he opens the door with trust and humili he knows a companionship which even dea cannot break.

Lowell Russell Ditzen in *Y Are Never Alone* (Holt)

* * * *

In Carson McCullers' novel *Members the Wedding* there is a moment of reveali insight in the author's picture of a twel year-old girl experiencing the throes adolescence. She is particularly upset by t necessity of adjusting to the impending we ding of her brother. Thinking of him w his girl and what it will be like when th are married, the little girl suddenly fe left out. She is alone, as only an adolesce can feel alone. Her feelings are summed in these words: "They were them and Winter Hill together, while she was her a in the same old town all by herself. . . . S was an I person . . . all other people had

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Pulpit Preaching

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A SUMMER SERIES
BY LOWELL M. ATKINSON,
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Sermons from the Seashore

The Sea Beneath Us

Our text is found in the 24th Psalm. It sometimes overlooked, possibly for that ason. Or perhaps because it comes so ose to the 23rd Psalm, which magnetizes ir attention.

In the second verse of the 24th Psalm we nd these words: "For He hath founded it pon the seas, and established it upon the ods." We are quite accustomed to think- g in terms of the earth being the Lord's, d the fulness thereof, the world and they at dwell therein; but do we not rather ve lightly over this text, "For He hath unded it upon the seas and established it on the floods"? Actually the realism of at text bears its own commendation, for speaks to us of life's precariousness as a ct with which we must come face to face.

The Hebrew always contemplated the sea ith profound distrust. The waves that beat on the western coast of Palestine are iven by an onshore wind almost constantly. his means that they are hostile waves, aves that beat and dash and break, and t gentle, friendly waves. The Hebrew as cut off from the Mediterranean most the time by enemies, such as the Phil- tines. The Philistines, being stronger, cupied the seacoast plains, while the He- ews had to live up in the inland hills. And the sea was something remote and myster- us. When Jonah, for instance, wanted to t away from God, he went out on the sea, inking that there, of all places, in that stile, restless body of water about which little was known, and for which the He- ew never had any affection, certainly God uld not be present.

And yet the Psalmist says that God has unded the earth upon the seas, and estab- hed it upon the floods. These two things the creative power of God and the precari- s element in life — are brought together the 24th Psalm, and they deserve our rnest inspection. On the one hand there the precariousness of life, as a fact with ich we must reckon, and on the other nd, the sureness of God as the secret of r trust.

We are doing everything we possibly can the modern world to make life extremely nvenient that we may dismiss from our thoughts any sense of life's fundamental precariousness. In the endeavor to find peace on the superficial level of mere efficiency and convenience, we have failed, and we know it. And consequently there is a tremendous movement to probe more deeply into the spiritual truths. In one way or another, people are seeking peace of mind and peace of spirit and peace of soul, recognizing that the things that the hand can grasp cannot give peace. But if we do find the person who is complacent about life because of the things he possesses and the income he has, and his bank account, and all that, then you have the kind of person who will never make any kind of spiritual growth unless something happens to shatter his superficial complacency and remind him of these darker, deeper areas of contingency in human experience in life represented by the thought that the earth is founded upon the seas.

The thought of life's precariousness would be insufferable unless, like the Psalmist, we see it against the background of the character God, who is Lord and King of everything. Like the author of Proverbs our trust is in the God who has created the seas and has "set the sea its decree." God has a law for that which seems to man to have no law at all, and our true security is in Him.

THE SEA AND MAN'S LIMITATIONS

The first thing that impresses me as I look at the ocean and the waves is the sense of man's limitations. Many years ago I read these lines of Byron. Often I think of them as I stand by the seashore and watch the oncoming waves.

Roll on, thou deep and dark blue Ocean—
roll!
Ten thousand fleets sweep over thee in vain;
Man's . . . control
Stops with the shore . . . .

The ocean is the symbol of the limitation upon man, and it is mysterious now, just as it was centuries ago. In spite of the extraordinary interest in the ocean, in spite of all scientific endeavors to explore its nature and its depths, its contents, still there it is, its vast expanse covering three-fourths of

the surface of this planet, challenging us with its mystery, with its strangeness, with its perils, with its restless and unceasing energy, its hazards and ever-changing moods.

G. M. Trevelyan, my favorite writer on English history, tells us that the renowned story of King Canute at the seashore is legend rather than fact. Nevertheless the legend contains a wonderful truth! When King Canute went down to the seashore (so the story goes) it was for the purpose of teaching a lesson to his courtiers. He had his throne established there on the beach and he said to them, "You see me now in all my regal might. My word is law." And the courtiers, who were all flatterers, said, "Yes, your majesty. Your word is law, and anything you say shall be done." "Very well," he said, "I say to the sea you shall not move in to the beach where my throne is situated." And, of course, when the tide rose, the sea came in as always, despite the King's command. King Canute then told his court, "How limited is the life of man, how frail our commands; the greatest wisdom is to know how little we really are."

So God had asked Job, "Who has said to the sea, 'Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?'" Not man; his dominion stops with the shore!

And the mystery and the precariousness of human life remains. On some fronts we have made advances so that we have reduced our sense of limitations; and yet every now and again there is some shattering experience. A century that has talked more about peace than any other century in the history of man, experiences the most horrible shatterings of peace ever known in the history of human civilization—as if to remind us there is no such thing as the kind of complacent peace about which men dreamed in the first decade of this century. For always there is the sea beneath us and always there is the possibility of this eruptive power. We never can become complacent unless we have found our true secret of peace in God, who has made the earth and the sea.

THE SEA AND LIFE'S HAZARDS

I would like to say a word about the way the sea represents to us life's hazards. Everybody who sails in a boat on the sea can think at once of many experiences that have in them the element of risk. One who sails on the sea learns to respect the power, the strength of the sea. The hazard of the sea! Its mighty strength, its unpredictabl moods remind us of our frailty, remind u of the fact that life has in it this element o genuine uncertainty, that we can never b too sure, living in this kind of a world.

One of the things that has been discovere in recent years about the ocean is the pres ence of volcanos underneath the sea. Man of the formations of islands are due to vol canic action. A great tidal wave that roll in upon the Hawaiian Islands may have bee started by volcanic action in the Aleutia Islands almost 3000 miles away. Thing are happening underneath the sea!

What interests me about it, is that no only under the sea is there this dangerous ominous type of volcanic activity, but tha this is the very nature of that which lies be neath us anywhere. If you go down int the earth, below the dirt you find rock, gen erally granite. If you go deeper than th rock you find basalt. And if you go deepe than the basalt you come to a kind of almos plastic substance, and then, at the earth' core there is a molten sea.

And when I think of that modern pictur of the earth with its blazing hot molten cor —that sea beneath us—I think of the ancien symbolism in the Jewish temple as describe in the Bible, a table made in the form o a molten sea. Where did they ever get tha idea, that imagery which represented th uncertainties, and the hazards of life Where did the idea ever come into the min of the Psalmist, who said that the earth wa founded upon the seas and established upo the floods? Lest we are too sure and les our life becomes too cushioned, we need t be reminded of the nature of the world i which we live and the nature of the lif which is ours. Life's hazards can wake ou heroism and rouse our courage, if we accep them in good spirit!

THE SEA AND OUR FINAL SECURITY

On the other hand there are people wh are so sensitive to these things and wh know them so well through the shocks an besetments of difficult experience, that wha they need is not to awaken to life's limita tions or to life's hazards, but to find th secret of assurance and peace. Our fina assurance is in God who has made the eart and the sea and all that in them is. There no security this side of God. In his fina universe the hazards, the limitations disa pear and his happiness is ours and our hop finds real surety there.

When Sir Francis Drake and his frien Sir Humphrey Gilbert were sailing arou

seas in their tiny ships they found emselves in a violent storm in the Atlan-. The little ships were trying bravely to e it out and from the Golden Hind, Drake uld see the companion ship bobbing up and wn like a cork on the mighty waves. He uld see Sir Humphrey himself sitting on e bridge of the tiny ship. He had lashed hair there and he sat in the chair, read- a book, making himself a symbol of faith d confidence to his men. He was heard to out to his men, "Be of good cheer, my n! We are just as near to heaven by sea by land."

And in a sense this gathers up everything want to say. In the midst of the storms t bespeak life's dangers and perils and ficulties there is a possibility of this ret of courageous faith — "Be of good er! We are just as near to heaven by as by land." And when the thought s strike home that we have the sea of certainty and difficulty and danger be- th us and other refuge have we none, n there is that glorious assurance that God is able and willing to save us, that ven is just as near to us by sea as by d.

This is not everybody's faith; it is not everybody's hope, either in our land or in other lands. And it lays a heavy commission upon us who have found the secret of peace and the anchor of hope to share this faith. Sir Humphrey Gilbert and his ship went down a few moments after he had cried out to his men. Somehow you feel he didn't really go down, that the final word was not with the sea beneath him. The final word was with the heavens to which he made his appeal and in which he reposed his faith. As the poet put it, "Tho my bark sinks, 'tis but to another sea." We want that courageous assurance to be the experience of everybody.

And so the word has got to be spread — that ours is an able and a capable and a good God. He is in control. He made the earth and he made the sea; God made it all! And if life has its hazards, its dangers, its limitations, all these things are swallowed up in the great fact that ours is a wonderful God and a great God and a loving God. He is worthy of our faith, competent to receive our trust; and He will reward our hope. May we place our faith in Him!

Tides of the Spiritual Life

Scripture lesson: Psalm XIII

Tides are the heartbeat of the ocean. ere is nothing stronger and nothing more portant about the sea than the rhythm of tides. When hurricanes come, those o have seashore residences are more con- ned about how the tide will be when the nds strike than about any other one thing. ny a vacation resort has been saved be- se, when the hurricane came in its full ce, the tide was low; or severely dam- d, because the tide was high.

Again, those of you who go fishing know fectly well that you have to fish, not en you are ready, but when the fish are dy! And the fish are ready according he tide more than according to any other gle thing. Far more important than the e of rod and reel that you use, or even kind of bait, is whether or not you fish he right tide. Just the other day, as we e returning from a fishing trip with a full of fish, we saw boats coming out an afternoon of fishing. But the fish stopped biting. They had had their tide. e fishermen who were there on the right e, caught the fish, but those who were not re would have a long wait until the tide s right again.

Or to come closer home, in the Hudson River when the Queen Mary comes in, that great majestic vessel has to wait for the right tide, namely slack water. For if there is a swift tide running when they try to dock the steamship, it will swing against the pier and crush it and do damage to the vessel itself.

In the past century, Matthew Arnold, who had a way of writing poems that had a pagan melancholy, although he himself in his own way a Christian, stood on the southern coast of England one night. It was a night when the moon was full. That meant that the flood tide would be very high. Looking out over the Straits of Dover, he wrote these lines:

The sea is calm tonight
The tide is full.
The moon lies fair upon the Straits
On the French coast the light gleams
and is gone.
The cliffs of England stand glimmering
and vast, out on the tranquil bay.

The Sea of Faith
Was once, too, at the full, and round
earth's shore

Lay like the folds of a bright girdle furled;
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

What spiritual meaning can *we* find in this rhythm of the tides, this heartbeat of the sea? Is it true that in our own day we can only think in terms of an ebb tide, a retreat across the pebbly beaches, the sad melancholy withdrawing roar of the sea of faith? Or can we find some larger, more hopeful or optimistic meaning that will give strength to our spirit and reinforcement to our souls?

SYMBOL OF GOD'S PRESENCE

For one thing we have come to recognize it as a fact that the normal thing — that which marks the real nature of man — is his relatedness to God, something which we might symbolize by the high tide. Man is made for God, and when we enjoy the fullness of God's presence we are not having an experence which is definite of man's nature and destiny. We are made for God; we are made to be linked to that which is above us, and not to that which is below us. Life's adequacy, then, is to be found in that full tide of faith when God seems more real than anything else in the world and God seems nearer even than the things that the hand can touch.

Now when there is a high tide, as those of you who go out in boats will recognize, many things become possible and when you are linked to God, there is a lift and a power in your relationship which makes it possible to get over the shoal places and sand bars — in short, the difficulties and the obstructions and the hazards, which at a lower tide might prove disastrous to you. Our religion can give us a lift, just like the high tide. But so many people, with their religious faith at a very low ebb, are constantly running aground on the sand bars of life and bumping into shoal places. Then they try to drag the boat of life over the flats at spiritual low tide, and it is very hard work! If only they could have the experience of the high tide! Then the boat floats, the sand bar is far enough beneath the keel so that you can navigate over it, the shoal places are no longer shallow and you can sail safely. It makes every difference in the world when you have the fullness of God present!

The story is told of engineers facing a problem. They had to lift an old bridge, bu they couldn't think of any way to do it. A young man said, "I think I can do it." A low tide he put great pontoons underneath the bridge, from the water up to the under side of the bridge. Then he waited. Whe the tide came in with its imperious power with its sure relentless drive, the pontoon were lifted bit by bit and the tremendou leverage of the ocean, which in turn is th leverage of the moon and the sun, and th other planets. All these resources of th universe lifted the pontoons and the pon toons lifted the bridge and the job wa done. There is all the power in the univers in God's high tide, and that power is avail able to you!

There is also low tide of the spirit and, i we face it frankly, it loses much of its terro for us. Every saint, every mystic, has un derstood quite well that there is a dar night of the soul when the shining of God' eternal light is very dim indeed. There i a time when you don't have this sense of th fullness of God's power, or the reality of hi presence, or the sheer adequacy of his com panionship. There is a time when the tid is out. There is a time when life is full o difficulty and danger and hazard, and on can hardly navigate at all.

The great religious persons of the Bibl and of Christian history have felt the empti ness, the dreariness, the difficulty of th low tide of the spirit. You are thinkin probably of Bible stories, now, as I am. O Jeremiah, for instance, who cried out t God, "Wilt Thou be to me altogether as liar?" What a low tide of the spirit i there! Jeremiah was a saint and a grea one, but cried against God in a time of th ebb tide of the spirit, and the story is tol candidly in the Bible.

Recently as I was reading in John Wes ley's "Journal," I came upon the most un intelligent thing he ever wrote. In the mont of January, 1739, (and the date is signifi cant), he wrote down an account of hi spiritual state. The gist of it was, "I know that I am not a Christian. I know it be cause I do not feel that I love God and hi son Jesus Christ as my Saviour." There i is — the most unintelligent thing that h ever wrote down. And my marginal not is, "The ebb tide of the spirit." Less tha a year before that Wesley had had his tre mendous Aldersgate experience, whic really changed his whole life. He had know the flood tide of the spirit then, when Go was more real than any discouragemen That was the definitive thing about his lif

d he was moving in the power of that owledge. But there came a time, as hapns to all of us, when that glory was gone. ere are times when it is hard to reach out d find the hand of God, when prayer ems to rebound from the ceiling right back our own heads, and somehow God does t seem as real as the things that we touch. is is the ebb tide of the spirit.

Actually, feelings are not definitive. Feelgs follow loyalty. Wesley knew that. If we lk down the highway of faith in loyalty d resolute spirit, the experiences of joy d peace in the Holy Spirit come to us as d's gift. But loyalty is the basic thing, not w you feel. When the tides of the spiritual e are at their ebb, we must stand fast and it for God's flood tide.

A SECRET OF HOPE

And that introduces us to the rhythm the tides, and that rhythm of the tides a secret of hope. I suppose that all of will have to be made over many times. ere are times when the spirit is at flood e and everything seems right, and there e times when the spirit is at ebb tide and erything seems wrong. There is a rhyn in life's tides, just as there is a rhythm the tides of the ocean. And that rhythm in itself the symbol and secret of a great pe. When things are very bad, we must member there is a time when the tide rns.

You remember the situation in Brown-g's "Ring and the Book" when the lovely l Pompilia is the victim of very evil men, en a terrible crime is being perpetrated l one's spirit recoils in horror at the uation. Then Browning gives us this e, "I knew a necessary change in things." at line has held many a person steady in ny a difficult time. If, in the time of unarable stress, we can remember "there is necessary change in things"; that while l has its moments of victory, it doesn't e them permanently; that while times spiritual emptiness come, they do not rein forever; then the rhythm of the tides s in itself the secret of hope!

This is every fisherman's secret weapon: ait until the tide turns." If he gets out the wrong tide, he says, "Wait until the e turns and then we'll do better." And y often that is true. I went out with ne laymen from the Cokesbury Memorial thodist Church in Abingdon, Maryland, ew years ago, to fish in Delaware Bay. were advised that the tide was the right e, but after rowing a mile and a half and fishing for an hour or so we were convinced it was the wrong one, because we didn't catch any fish. More to keep up our spirits than anything else, we bagan to say rather jocularly, "Wait till the tide turns." We didn't know when it was going to turn. We didn't have much hope of better fishing when it should turn, since ours was supposed to be the right tide. Strangely enough, when the tide slackened and turned, the fish began to bite and we came home with a good catch of fish. "Wait till the tide turns." It does turn. It does turn in our personal life. And while things sometimes are very bad, if we are resolute and if we have faith, we can live our way through dire experiences. God gave us that staying power, that strength to endure until things are different, until we can experience another tide than the ebb tide of disaster.

THE INDIVIDUAL SITUATION

I would like to say just one more thing. And that is that the individual situation makes a difference about the tide. I learned this by reading Rachel Carson's book, "The Sea Around Us."

The tides vary around the world according to the local situation in the sea. For instance, at Nantucket there is a very gentle tide, a rise of only a foot or two between high tide and low tide. It is almost imperceptible. But in the same body of water, the Gulf of Maine, there are the highest tides in all the world in the Bay of Fundy, a difference of fifty feet between low tide and high tide. And the difference is in the local situation. In the great ocean basins, as they are called, you have this oscillation of the tides, something like you would get if you took a basin of water and moved it back and forth. At the very center of the water there wouldn't be much motion up and down, but at the sides the water would go up and down the side of the basin. Nantucket is in the center of one of these ocean basins. There isn't much motion of the water up and down. But the Bay of Fundy and the coast of Nova Scotia adjoining have the great extremes of tides because that is at one of the edges of this ocean basin, and all this water rushes into the Bay and then runs out of the Bay twice a day on the tides. The local situation makes the difference — whether there is a deep channel, whether there is a narrow channel, the relation of the place to this ocean basin, the slope of the ocean floor.

As I thought about the manner in which the local situation makes a difference, it did

strike home that this is our personal situation. What we are and where we are and how we are — this makes a difference to God's tides of the spirit. It makes a difference whether the tides move with power or not. It makes a difference whether the tides come in with a flooding of faith.

The difference is very largely in us! And this is the Bible message, is it not — that God gives His grace to all? He calls everybody, but our spiritual fullness depends on what we do with God's grace and what we do in responding to God's call. The God who so loved the world that He gave His Son wants all men to receive into their lives the full tide of His spirit. Some will, and some won't. The challenge of life is that the decision lies with us. God's wonderful tides are there. And His spiritual presence can be ours if we open those channels where by He can come to us with His power and His spiritual might.

So as we think about these things, the tides of the spiritual life and the tides of the sea, I am hoping that we will find encouragement in the thought of God's grace new confidence in recognition that ebb tides come to all but they do not stay, hope in the thought that there is a necessary change in things, and challenge in this — that the responsibility is ours just how God's tides can affect us. So may God's blessings be upon us and may the full tide of His spirit truly come to us! And when we are at ebb tide let us prepare our spirits in faith, and wait for the change of the tide!

III. Crossing the Bar

Scripture lesson: *Job 38:1-11.*

I would like to say something on the very familiar phrase, "Crossing the Bar." In our Scripture lesson is the less familiar phrase in verse 8 that God had "shut up the sea with doors." And in verse 10, God had "set bars and doors" to the sea. It is our Biblical and Christian faith that God is the maker of the sea, that He has sets its limits, that he is in control of its might and surging energies.

One of the very curious ways in which God controls the sea is by the creation of sand bars. A sand bar is very often found parallel to the beach, providing a barrier against the ocean rollers. For instance, on Long Beach Island, all along the eighteen miles of beach is a sand bar some 100 yards out from the breakers. That sand bar receives the brunt of the incoming sea, so that the power of the sea waves moving in on the shore is broken before they reach the beach. It is as if the land were throwing up a defensive arm to ward off the full power of the oncoming sea. "Who hath shut up the sea with doors and set bars."

The other day when we were going out of the bay in a fishing boat, I was almost startled when the captain, (who seemed unaware that he was quoting Tennyson) said he wanted everybody down inside the boat because in a few moments we should be "crossing the bar." Just outside the inlet at Beach Haven there is a long sand bar on which you can see the white of breaking waves at almost any time, offering protection for the inland waters. There is a narrow and tortuous channel that goes out from the bay into the ocean, which the boat captains have to learn and follow. The terms that are used at the seashore are "inside" and "outside," meaning inside and outside the bar. "Outside" means out in the ocean in the open seas where there is freedom, adventure, hazard, and sometimes danger. "Inside" means inside the bar, where there is protection and a measure of security. Inside, the boats seem very large; outside very small. Inside you have the sense of a haven, a harbour where you are safe; but outside, you feel the strength of ocean wave and current and taste the tang of real adventure. The bar is the place that marks the difference. When you go out into the great sea, there is a moment when you are "crossing the bar." It is this moment that gives us a symbol for our thought today.

A British judge who ordinarily dealt with cases on land found himself involved in a case having to do with shipping. As he opened the court he looked at the lawyers there and quoted, "And may there be no moaning of the bar when I put out to sea!" The thought of Tennyson has come into our minds, into our thinking, into our language and it will be in the background of this sermon, "Crossing the Bar."

AN ADVENTURE OF THE MIND

The first thing I would like to say about crossing the bar is that it represents an adventure of the mind. As Christians we are convinced that God has given us intelligence that we might be intelligent, that He means for us to use the mind in such a fashion that we shall ever be venturing into the realms of knowledge and truth. We do not stay in

sheltered bay; we cross the bar, we ve on out into the great uncharted ocean knowledge and truth, there to adventure what God has set for us in the way of derstanding.

This was peculiarly the experience of fred Lord Tennyson. Living in a time of ellectual turmoil, when naturalistic science s assailing the citadel of Christian ortho- x faith, he became a symbol and a spokes- n of the very spirit of that time. He mmed it up, I think, more beautifully in n Memoriam" than anything else. It all gan when his friend Arthur Hallam, a very lliant young man, was drowned at sea. at untimely death so shocked and disturb- the spirit of Tennyson that he felt the in of it that he began to think, to adven- e with his mind, to grope, to grapple with 's deeper problems. All of that began to d form in poetry. For fifteen years this nt on, and the result is "In Memoriam." the early part of the poem, you have the se that this man has been struck by a rricane of pain and sorrow, has been swept mpletely away from any sense of security, l is adrift, tossed by the storms of the nd and battered by the waves of doubt. you read on there is the sense of release, the universal nature of sorrow becomes re clear to him; there is a measure of uiescence, of acceptance. Then finally, he nes into a haven of intellectual and spirit- peace. It was true of Tennyson as well his friend Hallam:

He fought his doubts and gathered strength
He would not make his judgment blind
He faced the spectres of the mind
And laid them and thus he came at length

To find a greater strength his own
And power was with him in the night
That dwells not in the light alone
But in the darkness and the cloud.

He crossed the bar intellectually; he ven- ed, he faced and fought his doubts. John ton, in an earlier time, had said he could praise a sequestered and cloistered virtue t never sallies forth to meet the foe. And know that the mind must have its own erience of crossing the bar and moving from the quiet and sheltered waters into storm-tossed waters of the sea. Although s battered by the waves and swept by rents and tossed by the wind, still it rns how to set and maintain a course and go to a destination and to return again to its harbor and haven. This is what the mind is made for—to wake and grow.

A VENTURE OF THE WILL

The second thing I would like to say is that the crossing of the bar represents a venture of the will. We are made to move onward, forward, outward, upward. Aristotle long ago said that where there is life there is motion. We are meant to move; we are meant to use the will to decide and to do. Someone has said that ships are safe in harbor, but that is not what ships are for. And you can say that about your will. Within the harbor you may do tiny things in an adequate way, but that's not what your will is for. And that is not what you are for.

One of the great secrets of life is found in the Christian idea of Stewardship. What we have we use or we lose. As I was browsing in Tennyson this week, I turned to Tennyson's poem on Ulysses. The poem deals with him at the time when he has already had his great adventures as represented in the Odyssey. Now he is back at home, aged. He is restless, stirred by the memories of great deeds and great risks. Now he begins to think of what to do with the rest of his life. He reflects "how dull it is to pause, to make an end, to rust unburnished, and not to shine in use." And he resolves that he is going to make some real use of the rest of his life. He hears the moaning of the bar, "the deep moans round with many voices" and he gathers his friends and says,

Come, my friends, 'tis not too late to seek a newer world.
For my purpose holds to sail beyond the sunset.

And so, there is the great challenge of the sea, to venture with the will, to do while life lasts, "To strive, to seek, to find and not to yield."

Life calls upon us to assess what we are and what we have, and then to exercise our spirits with vigor and to use our talents lest we lose them. Life challenges us to take the ship out of the harbor and to sail across the bar and out into the places of enterprise.

THE VENTURE INTO ETERNITY

And then I would like to use this symbol of crossing the bar as one of the supreme ventures of the soul, the venture into eternity at the time of death. In Charles Dickens' novel, "Dombey and Son," there is a very beautiful figure of speech. The little boy, Paul, who meant so much to his father, was dying. Dickens doesn't say that. He tells

how the little boy is half-conscious, half-unconscious, and dreaming and imagining. He dreams he is on a river, that is moving down to the sea. He feels that he is moving out into the sea on a great full tide. Then the little boy says, "Who is that waiting on the shore?" And so he dies. You feel that all is at peace and all is well; he has crossed the bar and made the great venture into eternity.

What is death and what is its challenge to us? It is not just this? The call of life! The ancient Romans used to say, "If you would know what it means to live, it is that you must learn how to die." I rather think the Christian would want to stand that saying on its head and say, if you want to know what it is to die, you must learn the meaning of what it is to live. For when we cross the bar in the moment of death we are moving out into life eternal. And you understand what this means if you have a foretaste of it now, an "earnest" of it, as St. Paul says. You must learn to venture now with the soul into the grace of God. You must learn to venture now into his love. You must learn to venture now in the ways of Christian fellowship and enterprise and service. As you enter into life you begin to find in you a mounting eagerness for that great climactic experience of mortality when for the last time you cross the bar and move ou into God's eternal sea. For we think not i terms of annihilation or unconsciousness; w think in terms of life and vitality and ver ture.

Best of all, we need not make this ventur in loneliness or fear. As Tennyson said, ' hope to meet my Pilot face to face when have crossed the bar." And the question i How shall we meet him? As a friend or as stranger? Shall we recognize his voice? Wi He know us as those who belong to him? T learn to die, you must know how to live. you live with Christ, you'll never again b afraid to die. It was thoughts like this tha were in Tennyson's experience and I trus will be in our experience, too. This challeng of the larger life, this sense that if we ar to die in peace we must learn to live in th peace of God. These are the triumphan thoughts that enabled him to write "Crossin the Bar." He asked that this poem be place at the end of every edition of his poems, an that has been done. If you turn to you volume of Tennyson, you will find tha "Crossing the Bar" is the last poem in i It has been used as a hymn, it has found it place in music and in our thoughts an memory. May its imagery bring blessing t our spirits and God's own calm!

IV. The Anchor of the Soul

Our theme is taken from the text found in the Epistle to the Hebrews, the 6th chapter and the 19th verse, "which hope we have as an anchor of the soul, sure and steadfast, that entereth within the veil."

The symbol of the anchor representing hope is a very ancient one and has been made use of in the pagan world as well as in the Christian world. Socrates, for instance, said, "A ship does not trust to just one anchor and a life should not trust to just one hope." The Christian, of course, would say something quite different. The Christian would say that your life could very well trust to one anchor if the ship had one anchor that was sure and dependable. And the whole contrast between the pagan world and the Christian world is here—in the contrast between a tentative hope that lacks the heart of assurance and a confident and vigorous hope that one knows is dependable and sure.

THE ANCHOR HOLDS US FAST

In the epistle to the Hebrews, the Christian hope is spoken of as an "anchor of the soul, sure and steadfast, that entereth within the veil." The purpose of the anchor is to hold us steadfast when we need to be held just that way. We might say when th Christian is at the end of his rope he sti has hope. The anchor of the soul is the hop and the rope of faith is that which unite us to that hope.

Now those of you who make use of boa know that there are many purposes for a anchor. I mention one or two. An ancho will hold you in the right place, let us sa for fishing. Many of us have had troubl some experiences when we have found a ver good spot for fishing and the anchor ha dragged, so that we lose that location. W have wished that we had a longer anch rope or a heavier anchor or an anchor th had a better bite. Or again, an anchor w keep you headed in the right direction. the event that you want to ride out a stor you can anchor your boat, and if you have long rope and your anchor takes hold, it w keep your boat headed into the storm. Th is one thing to do when there is a storm— face the storm and keep headed into it an to let your courage be your hope.

The Christian knows that in this life has a measure of security, but it is securi in the midst of trouble, and not securi

rom trouble. And so one of the most realistic igures of speech, I think, in the New Testanent, is this figure of speech of the anchor f the soul as our sure and steadfast hope. t holds us in the midst of trouble and keeps s safe and secure when we are surrounded y the storms and the buffetings that are eyond our immediate control.

THE ANCHOR HOLDS US STEADFAST IN LIFE'S CRISES

And that leads me to the second thing I ould like to say—that the anchor of the oul is the hope that holds us steadfast in fe's crises. Robert Louis Stevenson said, We must contemplate in this life much that e cannot cure." And we know it is our xperience of mortality and limitation that e have to look upon evils and disasters that om very large indeed, and over which we o not have control. No matter how far adanced we are in knowledge and in science, till there come experiences that shatter our nfidence because we find ourselves conronted with things that are large and powrful and beyond our control. It will always e so.

Although we may do our best to deal with ne contingencies of life and to reduce the lement of precariousness and to make for urselves a kind of measurable security, still is true that we are unleashing potential nsecurity as fast as we are controlling the hings that at the moment make us insecure. cannot imagine anything that has more otential insecurity in it, for example, than ne discovery and the release of the powers ithin the atom. The kind of insecurity that ne world had 200 years ago will seem as othing compared with the kind of insecurity ne world will have 50 years from now. It ems to be a kind of risk attendant upon our dvance in knowledge that we don't really et completely ahead of the contingencies of fe—at any time they are there. I suspect ey will always be there, a part of the patrn of things. While we struggle and strain r control, and must always do that, still e must learn to go very deep spiritually to nd that which will anchor the soul in hope the midst of life's crises and when we ust contemplate disasters that are so big at we cannot cure them. There are times, hen like Paul in his shipwreck, all you can is "cast four anchors astern and wish for ay," os as he says elsewhere, "to withstand the evil day and having done all to stand." But this staying power that enables us to and, to find a secure anchorage in the midst crisis, is one of the great achievements of life and one of the great tributes that can be paid to the spirit of man. It is possible for a person who is linked to God to find security in the midst of trouble, to find a center of peace in the midst of crisis, to find power in the time when he is being overwhelmed, and to find his security in a source that is much deeper than anything that can be given or taken away by man. If we are to prepare ourselves spiritually, I suspect we must stop, cast the anchor and bring ourselves to a halt to consider the meaning of life. I find people are afraid to stop. They have to go, and then go some more. And instead of stopping, they change direction and plunge, sometimes earnestly and sometimes feverishly and sometimes distractedly, from one activity to another. They are afraid to bring life to a halt where they can contemplate the meaning of what they are doing and the direction in which their life is moving.

One of the very fine books about the sea, which stresses this idea, is Anne Morrow Lindbergh's book "Gift from the Sea." What she is asking us to do is not just to sail and sail and sail, but to cast an anchor and hold fast and assess the meaning of our voyage, to think about the direction in which our life is moving and then with renewed spirit to sail again. I think that if we do that we will have strength and faith and confidence and hope in life's crises. The anchor of the soul is our sure hope in the time when life is tumbling in. It is not a tentative hope like the hope of the pagan world, but a sure hope, which means we have our ground of confidence in God.

THE ANCHOR AND THE CROSS

The third thing I would like to say is that there is something specifically strong, hopeful, redemptive in the Christian message and that is suggested in our text by that rather strange phrase "and that entereth the veil." It is a rather curious phrase and suggests going into the holy of holies in the temple. The figure of speech leads into the thought of Jesus Christ as the eternal high priest and reminds us that the anchor of our soul as Christians is Jesus Christ our Saviour.

Have you ever thought about the form of the anchor? It is the form of a cross, is it not? The anchor of a Christian is always in the form of a Cross, for in that redemptive deed of God on Calvary there is power to enable a person to stand and to hold fast when confronted by the assaults of the grimmest enemies in this life. When the

grim foes of evil and sin and malice are making their wildest and firecest attacks, then it is the Cross that gives us the power to withstand and having done all, to stand. Here is our hope. Christ who died on the Cross is our champion and what He has done once and for all in joining battle with the foe and overcoming, is a victory in which we all can share and which gives us tremendous confidence. And further, the revelation of God that comes to us through that Cross, gives us hope, for without the assurance that God is merciful and loving and strong and able to release and redeem and save, we would certainly be without hope in this world! Any honest man knows that salvation is something he can never earn, and with a grateful sense of release he accepts it as the gift of a good God who has made it all possible through that great deed of divine self-giving there on Calvary. Our anchor of hope is truly in the form of a Cross, and our best friend and our truest hope is that Form upon the Cross!

WE ARE ANCHORED IN ETERNITY

The final thing I would like to say about the anchor of the soul is that it is cast so that it is held by the character of God. It is extremely important where you drop an anchor. Sometimes it holds and sometimes it does not. There is a type of bottom which will hold an anchor and there is a type of bottom which will not. The character of God is the ground where we drop our anchor and it holds secure and firm. We are anchored, not in time, but in eternity. And the ministry of Jesus Christ is the ministry that comes into time out of eternity. This is that which makes our hope sure and steadfast. It is not tentative, depending upon human opinion; but it is certain, depending upon Divine Revelation. And so it is that we can put our trust securely and surely in the eternal God. He holds our hope firm and keeps us headed in the right direction and in the right place and gives us the power to weather life's storms and crises.

And the anchor rope? That is very import, is it not? When a hurricane is imminent, all boat owners are advised to lengthen the anchor rope and make sure that the anchor will not be lifted off bottom with the rising of the water. One of the first things a person learns on a boat is that if he wants his boat to be well anchored, he must let out enough anchor rope. That rope is important, just as your faith is important. For it is the anchor rope of faith that ties us to Jesus Christ, the anchor of the soul, and makes it possible for us to be anchored in God's eternal power and goodness. But if our faith is broken or if it is too short or limited, all the resources of God will not avail to save us. The Bible gives us this glorious promise of God's salvation, the hope that man cannot take from us nor destroy. Yet it all depends on you and on me to have an anchor rope of faith strong enough and long enough and sure enough so that all the wonderful ministry of God through Jesus Christ can become effective in your experience and mine. We can be anchored in eternity. Our part is to have faith and to see to it that that anchor rope is adequate to link us to Jesus Christ, who is the anchor of our soul.

It is Christ, the anchor of the soul, who gives meaning to life. We can survive the troubles and disasters and catastrophes of life if we can only see a glimmer of meaning in them. When we are linked to God, then through Christ the truth that comes from eternity begins to give significance to the events of time. In every experience we find a golden heart of meaning because we have this sure and steadfast hope and our trust is in the sure and steadfast God who has paid the price for our freedom and for our eternal happiness in that anchor which is in the form of a Cross!

V. Master of Wind and Wave

It is difficult to exaggerate the power of the storm at sea, the overwhelming might of it. As I was reading one of the commentaries on the 107th Psalm I came upon the rather naive statement that the Hebrew Psalmist is exaggerating the power of the storm. I do not think that the commentator himself has ever been in a storm at sea. It is almost impossible to exaggerate the power of the storm. The waves do actually mount up to the heavens and the people do reel to and fro and they feel that they are going up on these waves as to the heavens and down even to the lowest depths. All of this is an actual experience and those of you who have been in a storm at sea know that that is true. Even on a great ocean liner you find yourself rolling and tossing until your only sensation is one of tremendous and fearsome respect for the might and the power of the sea.

The power of a storm at sea is a fearsome

ning and it strikes panic into any breast. The story with which we are dealing today s a story of a ship at sea. It is a small oat, and for that matter, a small sea. It is he fishing boat in which Jesus and his isciples crossed the Sea of Galilee.

These boats are very small and the sea is ery dangerous. The Sea of Galilee, as you now, is not a large sea, but it is so cupped n the mountains that terrible tempests can rise in a moment. The winds come rushing own the steep declivities that surround the ea and are especially great on the eastern ide, and cause sudden tempests and storms n the sea. Then these tiny boats—little open oats with sails—are tossed about and all he resources of these fishermen are required n order that they make their way in safety. nd so we need not be too much astonished o read a story about these experienced fish- rmen, Peter, James, and John and the oth- rs, being in a panic and terrified in this torm. This is the thing we want to consider —the story of men who were afraid and the laster who was not. Perhaps we can do it y considering the voices in the storm.

THE VOICE OF FEAR

There is first the voice of fear: "Master, arest thou not that we perish?"

What can we say about the panic that oes strike, that can strike anybody any- here in time of tempest and storm? When xperienced sailors feel, as the 107th Psalm s it, "They are at their wit's end," that all f their skills are swallowed up in the storm, ney have no more resource, no more skill to mbat the elements, what then can we say?

Well, one thing that has always been said the world of civilization is that we are p made that we are not meant for panic, ut for a type of inner control which makes k men. We get the word panic from the ame of the god Pan. But Pan is pagan, and p is panic. Over against that, there is the nse of our ability to exercise what the reat author and scholar, Paul Elmer More, Princeton, called the "inner check." This the hallmark of a man, the distinguishing aracter of a civilized being. Irving Babbitt Harvard called it "vital control." What ese great thinkers were getting at is just is—that the mark of a man is control and ot surrender, courage and not panic. Men ho are truly loyal to their own nature are e men, who, while they may be in a storm, e not in a panic because of it; who, while ey may lift a voice of fear, yet have laid ld upon resources of life so that they can achieve some measure of discipline and mastery of that fear.

And yet, having said that, I must confess at once that is only a preliminary statement. There is no sense of abundant living in it, as I well know. There is no sense of the life charged with energy and power, of the spirit victorious and triumphant. For this we must go deeper and higher, and so I turn to the second voice we hear in this story—the voice of authority. The voice which, when we hear it, gives us a sense of confidence and reassurance because it reveals a strength far greater than our own and an adequacy to which we can never attain.

THE VOICE OF AUTHORITY

"And He arose, and rebuked the wind, and said unto the sea, 'Peace, be still'."

This is the voice of Christ as He speaks to the wind and waves, sure of his mastery, saying to the troubled seas, "Peace, be still" . . . "And there was a great calm." The Christ who can create out of storm a great calm is the Master of wind and wave, and he is the one to whom we must turn for that large sense of power in living, for that true victory over the things that strike panic into the breast.

There is an interesting thought in the advice that Hamlet gives to the players that visit his castle. This is a wistful outreach for the kind of power that only Christ can give. Hamlet says, "For in the very torrent, tempest, and if I may say whirlwind of passion, you may acquire and beget a temperance that may give it smoothness." Now the advice that he gives to the players in their dramatic art is also an interpretation of life. In the midst of the whirlwind of passion, in the midst of all the excitement and flurry of wild and whirling words, in life's very tempest, we are to achieve a kind of control and temperance, that will create a smoothness and a calm.

That advice is extremely difficult unless we have a Master of wind and wave, in whose strength we can find our strength. And when we think of the storms of life that beset us—the storms of temptation, the storms of catastrophe, the storms of grief,—we know there must be One whose voice we can hear when we need it, and to Whom we can turn with trust and confidence, because our own strength is not sufficient for these things.

THE VOICE OF CONFIDENCE

And then in the third place we hear the voice of confidence. In this story it is almost

the voice of rebuke. It is the voice of Christ saying to his disciples, "Why are ye so fearful? How is it that you have no faith?" He speaks from a center of unshaken confidence. He is in the storm, but He is not daunted by the storm. He is in trouble, but He is sure that He can be delivered in the midst of that trouble. And He marvels that they do not share that secret of confidence and faith that holds him steady in the storm. Why are you afraid? How is it that you have no faith?

That, of course, is the clue to the answer and the secret. To lift up the spirit to God in faith and to trust him securely and always and in all things—that is the secret! The calming of the wind and wave was a great miracle. The calming of the storm in the spirits of the disciples was also a great miracle. It can be done only by the Master of wind and wave. He makes all the difference between faith and fear. When we come to know him, and when his grace comes into our lives, then we hear that deeper voice across the storm and we rise to the height of confidence and trust.

One of the most striking examples of this that I know is in John Wesley's account of the great storm at sea when he was coming over to this country. On board the ship with him was a group of Moravian Christians. In our own day they would be called people of the Church of the Brethren. They were evangelical Christians, and at that time John Wesley had not yet had his great evangelical experience of the grace of Christ, for this was before Aldersgate. There was a succession of storms, in fact three. Wesley describes them vividly in his Journal—the screaming of the wind, the shattering of the mainsail, the repeated blow of waves striking their ship and sweeping over them, the great wave that came over the entire ship so that the water like an incoming tide swept down inside the ship and in the cabins, in the holds, and everyone thought that the ship was already under the surface and they were done for. In the midst of all this, the Moravians were singing and John Wesley was trembling. Very candidly he said he was afraid, and he marvelled that as a Christian he could be afraid. He spoke to the leader of the Moravians. He said, "Have you no fear?" The leader said, "I thank God, no." "Well, what about the women and children—are they not afraid?" "No. Our women and our children are not afraid to die." And then Wesley, encouraged by this heroic example of faith, began to teach his friends the difference Christ makes between those who have confidence in the hour of storm and those who do not. The next day he wrote i his Journal, "We now enjoy calmer weathe I can conceive no difference comparable t that between a storm and a smooth sea ex cept that between a mind calm by the lov of God and one torn up by the storms o earthly passion." It is my own private con viction that this experience of the differenc Christ makes in a storm, between fear an faith, was the turning point in John Wesley' life and made possible the tremendous ex perience of assurance that came to him a Aldersgate, when he knew that the love o Christ was his, and in the strength of it h could do a great work for his Saviour in th world.

THE VOICE OF WONDERING PRAISE

Now there is one more voice that we hea in this storm. I don't quite know what to cal it, whether to call it the voice of praise o the voice of wonder, but it is the voice o the disciples as they say, "What manner o man is this that even the wind and the se obey him?" It is a good question, whether rhetorical question or a theological one What manner of man is this? I like to thin of it as a kind of wondering praise, a tribut to the Master of wind and wave. I like t think of it as beginning a great tradition o those who look up to Christ in His strengt and in his loving protection, and rejoice i the victory and the triumph that he gives u in spite of our own weakness.

As we read on in the Bible we come upo another story of a great storm. I just men tion this one thing about it because it sug gests the carrying on of the tradition o praise and faith in Christ, the Master o the storms of life. It is the story of St. Pau in the great storm told in such detail in th 27th chapter of the book of Acts. We fin Paul, who is not even a sailor, rallying th spirits of the experienced sailors and en couraging them and then guiding and in structing them. And all this is made possibl because Paul belongs to Jesus Christ, th Master of wind and wave. He says, "Be o good cheer," for he has a message and promise from God. An angel of God has stoo by him, their prayers already are answered there shall be no loss of life though the shi must be destroyed. So Paul becomes the lead er and hero in the storm. Why not? Wh can't the Christian be the one who is th leader and the hero, for it is he who enjoy the triumphant strength of Jesus Christ, th Master of wind and wave.

And in all the storms of human experience

hy cannot this tradition go on, a tradition f triumph and victory and mastery in God's wn strength? In times when passions and ears and panic seize us, why not fight and in and overcome in the strength of Christ, ne Master of life and the Master of wind nd wave?

In our life of prayer let us not only speak but listen. Listen for that deeper voice and learn to know it well. It can strike peace to our soul—that deeper voice that we can hear even across life's storms. When we hear His strong words of authority and confident command, our cries of fear will become happy shouts of wonder and praise!

WORTH QUOTING

Continued from page 2

e to claim, all other except her." Everybody eeds to say *we*. Everybody needs to belong a *we*. In the simple language of heart-reaking childhood she has fathomed a pow-rful and supreme truth about life. We do ave to belong to a we before we can really ve. Life was never made for isolation.

There's no place like a Christian home for at kind of *belonging*. A home is the most rofound of all human relationships. When ou stop to think of it, a family is a truly mazing affair, including as it does people enormous disparities of age, sex, disposi-on, temper, with conflicting interests and esires and purposes. And yet, with it all, in uly Christian homes this fellowship of peo-le is bound together by the strongest of es, finding in their home the pearl of great rice, for which they would trade every her possession. Surely it is something more an blood!

Robert E. Luccock in *Sermons on Marriage and Family Life* (Abingdon)

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One factor of all Christian preaching is to noticed: it proclaims a message with thority. The authority has varied with e ages. It began as the life and teachings Jesus—substantiated by and from the d Testament—moved through the Scrip-res, the Church, back to the Scriptures, a form of personal experience. One of the equent weaknesses of Christian preaching the absence of an authority anything like e of these. We grope for a message that ill be all things to all men, careful not to ntagonize the cultured, nor to estrange the ucated. We lay out the way of life, but nscious that it may cross other people's operty and fearful of the resultant con-mnation, we are most likely to end with tortuous, narrow lane that submissively llows the contour of the land over which it es. Thus we are liberal in our considera-ns or considerateness, but lack the liberali- of adventure.

This loss of authority and general mildness in conviction are joined by a dilemma in the matter of the province of the Church. On the one hand, if we concentrate upon a peculiar character of the Church; as for example, worship, and preach a distinctly God-centered sermon, we are aware of the justice of the accusation that we leave so much untouched. We are reminded that all the modern cults have arisen to meet the genuine needs of those people who were denied satisfaction within the restricted ministry of the Church.

Robert E. Keighton in *The Man Who Would Preach* (Abingdon)

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In John Masefield's *Coming of Christ* there is a long discussion of what it means for the Spirit of Christ to become Jesus. The Power, The Sword, The Mercy, and The Light all try to dissuade Anima Christi from becoming a man. They point out all the dangers, the hardships, and the defeats. Finally they ask, "Were it not wiser not to enter Life?" The reply of Anima Christi is:

So be it, then.
But, the attempt, being worthy,
should be made.
Having beheld man's misery, sin
and death,
Not to go on were treason.

Robert E. Keighton

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BOOKS FOR PULPIT PREACHING

Continued from page 2

terms of the Cross of Christ, makes the burden of this book of timeless meaning. Scholarship is mediated through a clarity of expression, a discerning relevance and a devout interpretation. Few volumes have approached the Cross through so persuasively convincing channels . . . Dr. Hendry of Princeton Theological Seminary in *The Holy Spirit in Christian Theology* illumines many an obscure corner in regard to the cardinal, though frequently misunderstood and neglected, Christian doctrine of the Holy Spirit. With sure mastery he considers the Holy Spirit in relation to Christ, God, the Church, the Word and the Human Spirit. In compact

prose is the story of the Holy Spirit's interpreters and interpretations.

The Man Who Would Preach by the professor of preaching at Crozer Theological Seminary focuses upon the nature, calling and work of the minister. Sober truth and valued experience are offered in a companionable and challenging manner. Insights, illustrations in abundance, and personal reflections of more than an ordinary value make this a helpful book for both the novice and the seasoned pastor . . . . Human isolation, loneliness, and solitude are appraised by the pastor of the Reformed Church, Bronxville, N. Y., in *You Are Never Alone,* a self-help book of a highest order. Readers are led by way of human experience and divine guidance to new plateaus of faith and hope through the author's sympathetic and enlightening comprehensions. Typical titles are: Loneliness Can Be a Liability, The Hidden Heroes of the Heart, Togetherness in Prayer, and All Mankind Is With You.

Sixteen sermons by representative preach ers (Luccock, Buttrick, Redhead, Pik among others) are included in *Sermons o Marriage and Family Life,* a first-rate se mon anthology and a treasury of source ma terials and ideas on the Christian home . . . *Wings of an Eagle* is an anthology of Car line preachers, featuring sixty passages fro seventeenth century English religious litera ture. Among those included are: Joh Donne, Lancelot Andrewes, Jeremy Tayl and Isaac Barrow. The collection is intr duced with a splendid interpretation of th period and the men.

Preaching and the New Reformation i the latest addition to the distinguished Ly man Beecher Lectures. Dr. Douglass ha written with eloquent stimulation about th Ecumenical Movement. This is one of be ter, and perhaps the best, of recent ecu menical discussions and will arouse interes and admiration even from those who ma not embrace completely the author's positio

J. R. BROKHOFF
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he Magnetic Master

J. R. BROKHOFF, St. Mark's Lutheran Church, Charlotte, N. C.

And when they had brought their boats to land, they left everything and followed him. Luke 5:11.

Young people are familiar with the popur song, "Let me go, let me go, Lover." The ng gives a picture of a strong youth hold- g a sweet little thing strongly in his arms. is love will not let her go.

Going from the ridiculous to the sublime, e can say that we have a Lover of our souls ho will not let us go. Christ is the greatest over of mankind. Because of His love, we nnot get away from Him. We express is in a song also, "O love that wilt not let e go, I rest my weary soul in Thee."

This love of Jesus draws men to Him. At e beginning of His ministry Jesus, after ending a night praying about it, chose elve men to be His Disciples, men who uld live with Him, men He would train continue His work after He left the earth.

Luke 5:1-11, we have an instance of sus' calling men. Upon His invitation to llow Him, fishermen—Peter, James, and hn—leave everything and follow. Note that ey leave everything — home, family, iends, livelihood—but for what? What can sus offer that persuades men to leave erything? He is only an itinerant country eacher from a small, despised town of azareth. In a worldly way, He has nothing offer, for He Himself does not know ere His next meal is coming from. He can fer only a cross and at the end, martyrdom. t, Jesus is able to get men to follow Him. hy? What is His secret?

This gets down to life today. When we ink of how Jesus was able to get men in s day to follow Him and leave everything hind, we wonder why He does not do the me with people we know. There is the man o is at home cutting the grass or painting s house. Why doesn't Jesus appeal enough him to bring him to worship? Here is a of parents too lazy to get up and conguently the children were not brought to nday School. A man may be playing golf en he should be in God's House. Why esn't Jesus persuade him to follow God her than the golf ball? Here is another man who is a hardened cynic. Another man is totally indifferent to spiritual matters. Has Jesus lost His power over men today? Why don't men like these get drawn to and by the Magnetic Master?

AS THEY ARE

To find the answer we will be helped if first we think of how Jesus draws men to Himself. The process may be stated thus: Jesus chooses men as they are for what they can be. Let's break down the statement and see how it applies to men today.

Jesus chooses men. Jesus went to the Sea of Galilee where the men were fishing or to the tax collector's booth where Matthew was sitting, and called, "Follow me." Jesus went to them, not they to Him with a request that they might be Disciples. One time Jesus told His followers, "Ye did not choose me but I have chosen you." Men are called by Christ. We do not choose Christ as though He was one of many to choose from. It is not like deciding whether you will buy a Chevrolet, Ford, or Plymouth car. It is not like a woman looking at a rack of dresses and saying, "I think I will take this one." Jesus is not one of many men, but He is *the* man, a unique person who is not for sale or at the mercy of a man or woman's flippant choice. Luther emphasized this when he wrote in his "Small Catechism:" "I cannot by my own reason or strength believe in Jesus Christ or come to Him, but the Holy Ghost has called me through the gospel."

Does this imply election and predestination? Does it say that Christ wants only some men to be His disciples today? Not at all. Jesus calls all men as followers. He said, "If *any* man would come after me, let him deny himself." In John 3:16 the will of God is evident: "God so loved the world that he gave his only begotten son that *whosoever* believeth in him might not perish but have everlasting life." This means that there must be a response on the part of every man who is called to be a disciple. The heart must

be open to accept Jesus as Master. There must be repentance and faith to accept the invitation. Because there was a lack of these, Jesus did not succeed in gaining all men as His followers. Jesus asked the rich young ruler to sell all and follow, but the young man walked away from Christ sorrowfully. Nicodemus, the teacher, came to Jesus under cover of night, but he returned under the same darkness of unbelief. A brilliant lawyer answered Jesus' question concerning the most important laws, but he did not surrender to the Master. Jesus remarked, "Thou art not far from the Kingdom of God." That helps us understand why men like the one cutting his grass the Sabbath morning or the parents sleeping through Sunday School or the cynic or indifferent person are not drawn by the Magnetic Master. Christ calls them but by lack of faith and repentance they do not respond.

Jesus chooses men *as they are.* Think for a moment of the kind of men Jesus chose as His disciples. Would you have chosen them as leaders for your congregation? Here is Peter—a man who talks before he thinks. He is impetuous and vascillating. He is one who can say one minute, "I will die for you," and the other minute, "I do not know the man." Here are James and John, brothers. They are ambitious and self-seeking. They go to Jesus through their mother to get the chief seats in the Kingdom. They are hot-tempered, so much so that when a community does not give Jesus a favorable reception they want to call down fire from heaven to consume the entire population. Matthew was a tax collector for the Jews' enemy, Rome. In the eyes of his countrymen, Matthew was a traitor. Again, think of Philip, the stupid one. Though he was with Jesus for three years, he never gathered Who Jesus was. Once he asked Jesus to show him the Father. Jesus answered, "Have I been with you all this time and you have not seen the Father? He that hath seen me hath seen the Father." Would you have chosen such a man for leadership in a spiritual movement? But the man who mystifies us most is Judas Iscariot. He was one of the Sicarii, men of the dagger. It was a secret organization with the purpose of overthrowing the Roman rule by violence. Why did Jesus ever choose him?

It proves the statement that Jesus chooses men as they are. And He still does. That is why the church is not a museum of saints but a society of sinners. We are faulty. We make mistakes. Our sins are dreadful and numerous. We are far from what we should be. This fact should help to answer the claim some make when they refuse to accep the Master's invitation to be a disciple. The say, "I'll join the church when I g straightened out and I am good enough." the original Disciples waited until they wer good enough, Jesus never would have ha Disciples. If you wait until you are goo enough to join the church, you will neve join it. Therefore, we come to Jesus just a we are without one plea. Jesus takes us a we are — though imperfect and unworthy

FOR WHAT THEY CAN BE

Jesus chooses men as they are *for wha they can be.* When Jesus called the fisher men, He told him, "Henceforth ye shall catc men." This revealed that He saw poten tiality in them. They would some day b fishers of men. He knew one day Pete would say, "I do not know the man," but H could also foresee that one day he woul stand before the rulers of Jerusalem an boldly declare, "We must obey God rathe than men." He looked at vindictive, sel seeking John and knew at some future da he would write a letter in which he coul say, "God is love." Others, too, would prov their worth by laying down their lives fo His sake.

Jesus did not choose men to be great lead ers only. He chose men for the little thing they would do in the future. That is wher we fit into the picture. Some Disciples w know nothing about except their name They apparently did not do anything bi enough to deserve mention in the New Tes tament. One man is known as James th Less. That describes most of us. We ar "the Less" among the followers of Jesu Jesus needs these people as much as th greater. He needs men to row the boat t the other side of the sea. He needs men t distribute the bread and fish at the feedin of the 5,000. He needs men to "suffer litt children to come." He needs men to go ahea and prepare an upper room for Him to ea the passover meal.

Jesus still needs men for what they ca be as humble servants in His church. Ther are so many little things to do, but yet s vital. There are dishes to wash after church supper. There is service on a com mittee. There are hymnals to pass aroun There are bulletins to fold. There are th shut-ins to visit. It is a little thing, in way, to take your car around the corne to pick up children for Sunday School.

Yet, Jesus uses little people doing litt tasks to do great things. A certain countr preacher was hardly known outside his com munity. One day a boy heard his sermo

ling for discipleship. The boy responded
l one day, as John Knox, he introduced
Protestant reformation into Scotland
l boldly said, "Give me Scotland or I die."
llow Jesus today just as you are for what
us can make of you and what He can do
rough you. You will be amazed at what
will do with your life if you totally sur-
nder to Him.

WHY MEN RESPOND

That is how Jesus, the Magnetic Master,
aws men to Him. But it still does not
swer why men respond to His call. Did
us use some type of magic on the original
elve? Did He hypnotize them into follow-
g? He had nothing worldly to offer them,
t still they left everything to follow. Why?
Men respond by leaving everything be-
se of Jesus' magnetism through His
odness. Men want only the best. William
on Phelps once said about Jesus: "I want
follow the Best I know, and here it is."
st week a man was showing me some
ats. He pointed out a cheap boat and
d, "You would not be interested in this
. We have had it a long time. We can-
sell it because people today only want
best."

Of all men that lived or will live, Jesus is
best. He was a man who spent His life
ng about and doing good to all. His
aracter was flawless. However, you may
that this very goodness may repel rather
n attract. That is a good point. When
are in the presence of a person who is
erior to us in character or knowledge, we
uncomfortable. We say to ourselves,
e is too good for me." We are happy
ong men who are sinners. While this is
e, it is different in Jesus' case. He was
wn as a friend of sinners. They flocked
His side. That was because He did not
demn them but He understood and for-
e them. That is one of the primary rea-
s we are drawn to Jesus' precious bleed-
side. We see in Him our Saviour. We
nowledge our sins. We need Him to
nse us by His own merit and goodness.
goodness makes us acceptable to God.
esus causes men to leave everything to
ow Him, moreover, because of His power.
had power over nature. A demonstra-
n of it caused Peter to respond. In the
spel lesson we read how the three men
ed all night and caught nothing. Then
us tells them to let down their nets and
en they pull them up they are so full that
y are about to break. That was enough
make Peter follow.

The power of Jesus is shown in a greater way in men. The power of His personality makes men follow Him at any cost. In Shakespeare's drama the Earl of Kent goes out to King Lear in exile and offers his continued allegiance. He explains his action to his king, "You have that in your countenance which I would fain call master." That is how men feel about Jesus. He is a naturally born leader. He is one Man to whom you cannot say "No." Look into His face and you see beauty, sincerity, integrity and you are never the same again. He has something in His face that makes us call Him Master of our lives. From thence we will go wherever He wants us to go and do what He wants us to do.

Jesus' knowledge is a part of Mis magnetism. Knowledge, not ignorance, attracts men. His knowledge caused men in His day to respond. When Nathaneal came to Jesus, he was met with, "Behold an Israelite indeed in whom is no guile!" Nathaneal asked how Jesus knew him. Jesus answered, "Before Philip called you, when you were under the fig tree, I saw you." Nathaneal shouted, "Rabbi, you are the Son of God!" Again, knowledge caused the Samaritan woman at the well when Jesus told her she had several husbands and the one with whom she was then living was not her husband, to go through her town calling, "Come, see a man who told me all that I ever did. Can this be the Christ?" Again, when Jesus spoke to a large number of followers about His being the Bread of Life, many turned away from Him. He then asked His Twelve whether they too would go. One responded, "Lord, to whom shall we go? Thou hast the words of eternal life."

TRUTH AND LOVE

Jesus attracts us because He has the truth. He is the truth about God and life. He knows us and what troubles us. He knows how to help and save us from ourselves and our world. Once a pastor suddenly lost his wife. At the time Dr. Harry Emerson Fosdick was on the radio each Sunday. After hearing him, the pastor went to New York for a conference with Dr. Fosdick in the hope that he could help him in his bereavement. After the conference the pastor exploded, "God, what a man! I went to him with all the stars out of my heaven, and one by one he put them all back again." If a consecrated man of God can do that, how much more the Master of men Who knows us perfectly can restore the fallen stars in our heaven? Because He can, we

are drawn to Him.

Above all, Jesus' suffering love is the reason for His drawing men. Love is the world's most effective drawing power. Suffering love is even more powerful in its drawing capacity. Jesus suffered on the cross out of love for us sinners. When we look at the cross we are drawn to Him. That is why Jesus once said, "If I be lifted up, I will draw all men unto me." David Livingston went to Scotland once to receive an honorary degree. It was the custom at this University to yell and mock at those receiving such awards. People wondered if they would do it when Livingstone was given him. There he stood with skin toughened and darkened by the African sun and his arm limp from a struggle with a tiger. Yet, the students rose as one man and stood in silence while he received his citation. His scars were more impressive than his stars of greatness.

The wounds of Jesus on the cross have terrific pull upon a man. That was demo strated in the life of Zinzendorf who o day saw a huge painting of the Crucifixio He was held spell-bound before it. He med tated upon the horrible suffering. Whe his eyes saw the words on the bottom, "Th I have done for thee; what hast thou do for me?" Zinzendorf gave up his royalty an used his wealth in the Christian cause. H became a missionary, and the Moravia church in North Carolina and Pennsylvani is largely the result of his labors. Whe we take a long look at the cross, we too wi be moved to say, "Love so amazing, so d vine, demands my soul, my life, my all."

Why then does a man leave everything t be a disciple of Jesus? He leaves everythin because Jesus has become everything t Him.

Witnessing for Christ

JOHN SCHOTT, Swarthmore Presbyterian Church, Swarthmore, Penna.

Rising abruptly from the outskirts of the ancient city of Athens is the famous Acropolis which affords the visitor a commanding view of the surrounding country. So striking a location is it that in the days of Grecian power and glory some of the most magnificent buildings were erected on its crest.

Along with thousands of people from all parts of the known world, St. Paul in his day made his way to this great cultural and religious center. But he was no mere spectator or sight-seer. Paul was passing up and down the Roman Empire with a single purpose in mind, to witness for Christ. If one of us had gone there in the days of its splendor and had been asked to make a speech, we undoubtedly would have complimented the Athenians for their magnificent buildings. But not so with St. Paul. He was not interested in culture, as such, in artistic beauty, in architectural grandeur. He was solely interested in preaching Christ Jesus; he had an important message to tell, and he brooked no delay in letting people know just where he stood. Therefore, in the very first sentence of his speech he plunged into a discussion about religion, commenting about their interesting statue to the unknown God.

The Greeks were very shrewd and clever people. On the Acropolis they had erected a number of altars and statues to the verious gods. Yet it was impossible for them to honor all the gods; a few of them the undoubtedly had overlooked. Therefor they established this altar to the unknow god, hoping that whenever a celestial visito from Mt. Olympus came that way and faile to see a specific shrine in his honor, he woul naively think that this worship center r ferred especially to him and would go r joicing on his way.

In the King James Version Paul say "Ye men of Athens, I preceive that i all things ye are too superstitious." Ar then later he adds, "Whom therefore y ignorantly worship, him declare I unto you Needless to say, many people have bee surprised by those words of St. Paul f he was speaking to cultured people, perha some of the most learned people of his da Certainly it was no way to win friends b accusing them from the very first of bein extremly superstitious and worshippin strange gods in shameful ignorance.

The Revised Standard Version gives u an entirely different insight on this episo in St. Paul's life. According to our mode translators St. Paul, instead of making very injudicious statement, condemning h hearers for being extremely superstitiou pays them a great compliment. His exa words are: "Men of Athens, I perceive th in every way you are very religious." Su a statement is, of course, in keeping wi St. Paul's character and ability. With h uncanny knowledge of human nature

these Greeks something which was as e then as it is today, namely, that people much more religious than they realize.

INCURABLY RELIGIOUS

t has been said that man is incurably re- ous, that if he did not have a God whom could worship, he would immediately de- e one. Most people would agree whole- rtedly with that statement for the older gets the more he realizes that people are e the Greeks of old, very religious, only y are embarrassed in admitting it, or ir friends fail to recognize it in them.

There seem to be four distinct types of igion, the first of which is known as the ditional or authoritative. It makes its tial appearance in the religion of the ld who unquestioningly accepts every- ng that is told him. It also reveals itself unthinking adults whose religious feel- s are motivated by habit or custom. But, the other hand, it is characteristic also of se who are deeply religious, who realize inability of the human mind to under- nd the Infinite and find in the traditions forms of their church something so ust and beautiful that they have only leaf ear for any protests their intellects y offer.

The antithesis of excessive institution- m. This is the second type of religion is characteristic of both adolescents and cated people. Under the impact of the ntific point of view there are those who e eagerly sought to substantiate their h, to bolster it up by recourse to scien- c laws and principles. Many books, con- uently, have been written affirming that re is no real conflict between science and gion, that God can be scientifically prov- and that a religious person is indeed a y sensible creature.

Many people are intrigued by this ration- tic approach. They want their religion e intellectually respectable; they resent one accusing them of being ignorant or rly credulous. The Bible says, "Prove things, hold fast to that which is good." is also said, "Ye shall know the truth, the truth shall make you free." Such irit or attitude is, indeed, congenial to ny men.

ut there is, of course, a danger to this e of religion. All too often this intel- ual or academic approach to religion proved sterile and negative. In fact n through the history of the church this often happened, and a third type of religion, known as mysticism, has come to the force. It is a reaction to the sterility and lack of warmth in the traditional or rational types of religion. Those who champion it claim that one must not think of religion as an intellectual exercise or a scholarly debate. True religion to them is a personal awareness of God's Presence in one's life. These mystics don't waste time arguing about God; they have experienced Him in their lives. Jesus was, of course, such a mystic. While speaking to his disciples he once said, "I am alone, and yet I am not alone, for the Father is with me." So conscious was he of the presence of God in His life that he even boldly affirmed that he and the Father were one; that he was united with God in mystical fellowship which defied explanation or understanding, except by those who have had the same experience. There are countless others who share this same mystical absorption into God. One person has expressed it in these words: "I haxe experienced God's presence so that I felt the lack of nothing and feared nothing." Another person had this to say: "At such times God is very real to me. He seems nearer and more real than any human being could be. There have been times when I have believed myself to come consciously into the Presence of God."

Those people who have never had such an experience are tempted to deny its validity. But the mystics are too numerous and too intelligent for others to berate or ridicule their experience. All one can do is envy them their inward, personal experience of God's saving presence, grace and power.

A fourth type of religion is known as the moral or practical. Those who defend it claim that religion, true religion, is not a matter primarily of the mind or of the heart, but of the will. The best definition we have in the Bible of real religion emphasizes this fact. The Jewish people had thought that if they offered the proper sacrifices, if they were ceremonially clean, if they adhered to all the proscribed ritualistic requirements, and if they made a proper public profession of their faith, their lives would be pleasing in God's sight. But Micah, one of the great prophets of the Old Testament, thought differently. Here are his words:

Wherewith shall I come before the Lord,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves of a year old?

Will the Lord be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my firstborn for my transgressions,
The fruit of my body for the sin of my soul?
He hath showed thee, O man, what is good;
And what doth the Lord require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

It is this emphasis on morals which is closely akin to the spirit of Jesus. He cared about people and believed in them. He was not interested in their theological assumptions and their ceremonial practices. He was, however, deeply concerned about their befriending the unfortunate traveller on the Jericho road, about their forgiving the penitent sinner, and about their having compassion on the poor, the sick and the imprisoned. Jesus certainly believed that actions speak much louder than words.

VALID RELIGION

Here are four distinct types of religion, the traditional, the rational, the mystical and the practical. Are all of them valid? Is one of them more valid than the others? Some people find the first type of religion, the traditional or authoritative, more congenial to their nature. They are not of an argumentative or critical frame of mind; they honor the Church and gladly accept its teachings. But on the other hand there are those who want to prove things for themselves. They want their religion to be intellectually respectable; they will accept nothing which they cannot prove themselves. Diligently they read books and enter discussions hoping that some light will break forth and strengthen them in their faith. Still others are of a mystical disposition; God is not some power far removed from the world. It is in Him that they live and love and have their being. God is a constant companion along life's way. But there are still others who claim that a person is religious only when he is kind, considerate, thoughtful and helpful of others.

It is, of course, folly to argue as to which of these four types of religion is most valid. One thing certainly is true, that man is incurably religious, that he seeks after God in devious ways, and that when he ignores this side of his life, he does himself a grave injustice.

When Paul stood up on Mars Hill he said to the Greeks, "I perceive that you are ver religious." Those words are as true toda as they were at the beginning of the Chris tian era. In fact it seems that people ar wistfully yearning for spiritual truths, fo an anchorage in the stormy blasts of lif more than they have in decades. That i the only reason which explains the extra ordinary increase in church attendance, i the phenomenal interest in the study of th Bible, and the fact that more religious book are being published today than ever before.

THE CHRISTIAN'S TASK

Paul was never in doubt about his specifi task. "For me to live is Christ," he said he was wholeheartedly committed to hi cause. Thus when he came to Athens h was no idle sightseer; he was not there t be amused or entertained. He had a job t do and he did it. Wherever he went, he ha to witness for Christ.

It is so easy for Christians to becom passive and inactive in their religious pra tices. It is expensive, if not inconvenien and embarrassing, to take one's religion to seriously. No wonder St. Augustine is re ported to have prayed, "Lord, make me Christian, but not just now." One of th most brilliant and inspiring Christians i recent years was the late Archbishop Temp of England. Once while preaching before large group of students at Oxford Unive sity he asked them to sing the beautif hymn, "When I Survey the Wondrou Cross." They say the building vibrate with their enthusiastic singing. But Arch bishop Temple stopped the singing befo the last verse and asked all who from the hearts truly longed to follow Christ, to jo with him in repeating the last verse:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

When the young men realized what th were really saying, their singing shrank a whisper.

At the center of the Christian religi there is a cross. It is a symbol of sacrifici love — for God so loved the world. But is also a sign of the life of sacrifice an service which all Christians should live. "i any man would come after me," said Jesu "let him deny himself and take up his cro and follow me." To be a Christian mea that one is living a life of dedicated lo and service to God and one's fellowmen.

To witness for Christ is expensive. It

o at times very discouraging. When one es, he seems so helpless and ineffective. t so was it with St. Paul; how discour- ed he often must have been! Take for mple this incident on Mars Hill. Every- ng was going along real well until he rted speaking about the resurrection, en some people began to mock, while yet ers said, "We will hear you again about s." It was, of course, a polite and cour- us way of telling him that they were no ger interested in what he had to say. In vay his effort to witness for Christ was a hetic failure. The people seemed to have hing but scorn and haughty contempt for opinions. Only two persons were im- ssed, one a man by the name of nysius, a member of the Areopagus, the ing group of the city, and a woman named maris. Such a waste of effort! But lis- to the sequel.

Who are these two people? Nothing ther is known of Damaris, but legend been busy with the name of Dionysius. cording to Eusebius, he became the first hop of Athens. Another account says t he went with St. Paul to Rome, stayed h the Apostle until his martyrdom, and n was sent by St. Clement, Bishop of ne, to preach the Gospel in France. Set- g on a little island in the Seine, he made ny converts and became Bishop of Paris l is today honored as the patron saint of nce. But what about Athens itself? ul made only two converts, yet the seed been sown. In a comparatively short e the magnificent Parthenon, which inated the Acropolis and was dedicated he worship of pagan gods, was re-con- rated as a Christian Church.

HOW TO WITNESS

Some will say, "How can one witness for Christ, if his gifts as a speaker or a discussion leader are woefully limited?" The interesting story about Jesus and Zacchaeus, that rascal who shamefully plundered the poor, teaches a very pertinent lesson. One day "this chief among the publicans" invited Jesus to his home, and the better people of Jericho were shocked that our Lord deigned to associate with this social outcast. St. Luke, however, tells us that Jesus went into his home, and although he didn't say much at all, a very extraordinary thing took place. Knowing that Jesus was looking at him with eyes of pity, compassion and love, Zacchaeus was so moved that he exclaimed: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusations, I restore him fourfold." Wherever Jesus went his life was a benediction to others. Wherever he went he witnessed for the things which are true and good and beautiful.

In the Gospel of John, we are told that a number of Greeks who were in the Holy City came up to Philip and said, "We would see Jesus." Today there is a wistful yearning on the part of so many people to see Jesus; eagerly are they searching for a spiritual interpretation of life. A religious renaissance is sweeping over our land and there is a genuine hunger and thirst after the Bread and Water of Life. A golden opportunity awaits the Church for people are much more religious today than they have been for a long time. To every member comes the clarion call to demonstrate an active and dynamic faith, to take up his cross and gladly witness wherever he may be to the unsearchable riches of Jesus Christ.

ow to Win Friends for Christ

EVERETT W. PALMER, First Methodist Church, Glendale, Calif.

But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." Acts 3:6.

he best book on "How to Win Friends Influence People" was not authored by e Carnegie. It was written long ago and he all-time best seller. It is the best book nuse it goes on from where Dale Carnegie s.

Ir. Carnegie stops where friendship and sonal influence may be used for personal n. Where he ends it can be reduced to crassness of: "How can I get on the side of Jones and sell him more insur- ?" or "How can I butter up the boss for a promotion?" That vast multitudes are eager for knowledge of techniques by which the treasure and sanctity of friendship may be developed and exploited for self-advantage, is scarcely a compliment to our times.

The Bible, however, does not teach the art of friendship as a trick for personal profit, but as a means by which supremely we can give ourselves for others in the service of truth, mercy, hope and righteousness.

In the New Testament we see men and wo-

men learning how to win friends and influence people, not for personal advantage, but for Jesus Christ. In fact, the history of the early Church may be summarized in one sentence. It is Christians at work winning friends and influencing people for Jesus Christ.

So Christianity lived and grew. So it lives and grows today. Is anyone a Christian today who was not brought to Jesus Christ through friendship, by the influence of some person or persons greatly trusted and respected?

As children we learned of the Christian home, what brought us back? If we never had the advantage of such training, what turned us toward a Church, to knowledge and acceptance of the Gospel? Who has become a follower of Jesus Christ and not been introduced to him through friendship, by the influence of some person or persons he trusted and revered?

The very life breath of Christianity may be described as winning friends and influencing people for Jesus Christ.

Is anything more important?

Using Peter and John and those events related to the healing of the crippled beggar at the gate of the Temple, told in Acts, chapter three, as a guide, let us see how we can win friends and influence people for Jesus Christ.

CHRISTIAN LOVE

Certainly the first requirement is Christian love. That is to say, we must have kindly concern for their well-being.

At three o'clock one afternoon Peter and John went up to the Temple to pray, as no doubt was their custom. There at the "Gate of the Temple called Beautiful" sprawled a crippled beggar. He was filthy, ragged, repulsive. All his life he had done nothing but grovel and beg.

Hearing his shrill, whining cry, they paused and saw him, piteous at their feet, a grotesque bundle of bones and flesh, flies and dirty rags. They could have tossed him a coin and gone on. Certainly, they must have been eager to escape the scorching heat of the street and enter the coolness and holy beauty of the Temple.

A coin was all he asked for, all that custom dictated. Instead, they gave him what he most needed and least expected. They gave him love. They evidenced kindly concern for his well-being. Through their love the healing power of Jesus Christ broke over the barriers of his apathy, pierced the walls of his despair. Through love he leaped into life. Through love he went his way a new man, a joyous witness to what Jesus Christ can do.

If we would win friends and influence people for Jesus Christ, first we must love them. We must look beneath any ugliness which may blight and handicap to see them as souls for whom Jesus Christ died, infinitely precious to God and loved by Him to the uttermost. We must think of them as worthy, therefore, of such love as can be given from our small hearts.

Thus loving people, we are sensitive to their needs and feelings. We put ourselves into their shoes and look out upon life through their eyes. We do not need to tell them. They sense our understanding, our concern for their good. Barriers of mistrust fall away. Doors of confidence open. They become ready to receive from us whatever we can give to Jesus Christ.

A delightful book is the true life story of a woman minister entitled, *Seven Steeples*. Margaret Hendrichsen and her engineer husband were earnest laymen, members of a Methodist Church in Boston. They loved the beautiful villages of New England, especially the tiny white Churches whose slender spires seemed to link heaven with earth. And they grieved to know that many of those rural Churches were closed, that children and youth walked past them constantly who greatly needed their ministry.

Left a widow in early middle life, Margaret Hendrichsen went to Maine to serve a village Church which had been without a minister. Now if it had been Los Angeles the risk would not have been so great. But of all places for a lady preacher to make good, what could offer less encouragement than Maine! That rugged, rockbound fortress of conservatism scarcely provides a social climate conducive to quick acceptance of any radical departure, let alone that of a woman presenting herself as a preacher!

But Margaret Hendrichsen went with a heart of love. Despite rebuffs, resentment, prejudice and suspicion she kept on loving the people. Gradually they came to believe that truly she cared for them, that she understood and meant their good. Gradually barriers melted and doors opened.

One day a committee from a neighboring village whose Church long had been closed invited her to arrange a time when she could come and hold Sunday services. One by one village Churches have been added to her care until, at present, she serves seven!

Now in the second decade of her pastorate it is difficult to imagine how anyone could

a more significant ministry that she is
ıg among the communities of her "Seven
ples."

ıe first intimation that she might be
ıing her way came when a village woman
"I don't care for you. No, I don't care
you at all." Then after a long pause
e Mrs. Hendrichsen braced herself for
worst, she added, "I don't care for you,
any more than if you was my sister."

argaret Henrichsen loves people. Like
r and John, she looks beneath whatever
ıess may blight and handicap to see them
God must see them — souls infinitely
ious. She thinks of them as loved by
and thus worthy her love. And loving
ı, she can put herself in their stead, she
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ce, barriers go down and doors of trust
ı. They become ready to receive what she
give of Jesus Christ. Wherever she goes
l her "Seven Steeples" and elsewhere,
Margaret Henrichsen wins friends and
ıences people for Jesus Christ.

we would win friends and influence
ıle for Jesus Christ, we must love them.
t is the first essential.

BELIEF IN CHRIST

he second is, believe in Jesus Christ.
ter and John had complete confidence
He was the answer to the beggar's basic
ls. They were deeply convinced that
ıing, cringing creature could become a
man through Jesus Christ. The strength
ıeir confidence lighted the flame of faith
s weak, sick soul. So when Peter reached
ı, took him by the hand, and lifted, by
ıiracle which faith alone can work, the
came to his feet. Through their faith
sus Christ, he gained faith to rise from
lor and despair to be a beggar no more.

takes confidence to beget confidence, be-
to establish belief, faith to kindle faith.
ın selling bullet-proof vests can deluge a
e department with illustrated brochures
ing the merits of his product. He can
long and learned talks about its effec-
ess. All of that means very little until
s willing to go out to the pistol range,
t on, and say, "Go ahead, shoot!"

takes such utter belief in Jesus Christ
ıvey belief. We cannot expect to do
ı toward encouraging anyone else to put
fe into the keeping of Jesus Christ until
we do. Until then, no selling campaign
take much effect.

r us, as for Peter and John, either Jesus
st represents the greatest truth mortal minds can know, the supreme good news; or, it is the world's shabbiest hoax, the worst disillusionment. It is one or the other. If it cannot be true, then dark is the plight of us all.

But we, like Peter and John, have reasons for knowing it is true, gloriously true. We have knowledge of what Jesus Christ has done for us and others. We have seen something of what can happen wherever His Life is received, His wisdom obeyed, His light released. We can commit our life to Him and say to all experiences of opportunity and testing, "Go ahead, shoot."

We can believe in Jesus Christ. Only through our confidence in Him can the flame of faith be kindled in others. To win friends and influence people for Jesus Christ we must deeply believe in Him.

DEMONSTRATION

The third requirement taught is, demonstrate it.

The transformed beggar standing with Peter and John, rejoicing in his new life with face aglow and body erect, won friends and influenced people for Jesus Christ that day. He demonstrated the Gospel. That always was the supreme power of the early Church: their preachment was supported by their lives. They demonstrated Jesus Christ. People saw Him alive and at work in them.

Among the 500 and more volumes of the "World's Classics" Series is a small but significant book, edited by Henry Bettenson and titled, *Documents of the Christian Church*. Among other things, it contains such interesting material as copies of letters written during the second and third centuries between various Roman emperors and officials charged with prosecuting that despised and peculiar sect known as "Christians." There, too, is found a copy of a letter telling about the martyrdom in the year 155 of Polycarp, venerable and beloved Bishop of Smyrna.

When hearing that the soldiers were coming to arrest him, he could have fled, but he did not. Upon their arrival, he came down from his rooms and received them as guests, ordering that something be served them to eat and drink. Then asking their permission, he stood and prayed. While he prayed the Grace of God became so manifest among them that they were amazed and repented that they had come for him.

They took him to the stadium where Christians were being given to wild beasts because they refused to swear supreme

loyalty to Caesar. When led before the Proconsul he was promised freedom if he would renounce Jesus Christ and offer obedience to Caesar. But he replied, "Eighty and six years have I served Him, and He hath done me no wrong. How then can I blaspheme my King who saved me?"

Then the Proconsul said: "I have wild beasts. If thou repent not, I will throw you to them."

Polycarp replied: "Send for them. Repentance from better to worse is not permitted us."

Said the Proconsul again, "If thou despise the wild beasts, I will make thee consumed by fire, if thou repent not."

Again Polycarp answered: "Thou threatenest the fire that burns for an hour and in a little while is quenched, for thou knowest not of the fire of the judgement to come, reserved for the ungodly. But why delayest thou? Bring what thou wilt."

The ancient record continues, "As he spake these words and many more, he was filled with courage and joy; and his countenance was full of grace, so that . . . the Proconsul was astonished."

When the sentence was ready to be carried out, they brought the old man with the kind and shining face to the stake. They gathered the pile of timber and faggots. Then they made ready to nail him to the stake. But he said: "Let me be as I am. He that granted me to endure the fire will grant me also to remain at the pyre unmoved."

The account concludes, "When he had ended his prayer, the firemen lighted the fire . . . and all the multitude marveled at the great difference between the unbelievers and the elect." That day an old man w friends and influenced people for Jes Christ. That was the genius by which Chris ianity grew till it became mightier than t empire of its persecutors.

OUR WITNESS

Christianity becomes contagious throu demonstration. Few of us may be given t modern equivalent of a stadium, a stake a blazing faggots by which to demonstra what Jesus Christ means to us. We are giv the humdrum of every day, the nagging petty irritations, the burden of trouble, t loneliness of sorrow, the constant enticeme of temptation, the struggle for righteousnes and opportunities to help the other fellow.

In these experiences, which are the lot all, we can demonstrate the quiet strengt deep peace, steady courage, constant integ ty, the forgetting of self, and radiance spirit which are of Jesus Christ. This b comes as apparent to people as sunrise. Th think, "Say, he has something, somethi great and good. And it is what I need."

What can every Christian do where he now?

He can love people with whom he liv and works, even as did Jesus Christ, and be sensitive to their need and feelings.

He can believe in Jesus Christ with all h being, and so light the flame of faith others.

He can demonstrate the saving wisdo and power of his Lord through his own dai life.

He can win friends and influence people for Jesus Christ.

Nothing is more important.

Remember Jesus Christ!

CLARENCE EDWARD MACARTNEY, Geneva College, Beaver Falls, Pa.

Text: II Timothy 2:8.

Paul had a premonition that his end was not far off, for he wrote at the very close of the Letter to Timothy, "The time of my departure is at hand." He has told Timothy to take care of his health and his "oft infirmities," to study diligently the Scriptures; to show courage; to endure hardness as a good soldier of Jesus Christ. Then I can see him pause in the dictation, as he sits there in the dim light of his cell in the Mamertine Dungeon at Rome. He is thinking to himself, What more can I say that will help and strengthen Timothy as he does his work for Christ in that great pagan city of Ephesus where the people all shout, "Great is Dia of the Ephesians"? Then, after a pause, turns to his amanuensis, whoever he w and says to him, "Put this down, Rememb Jesus Christ." Out of his long and vari experience as a believer and as an Apost Paul was well able to testify to the keepi power of the remembrance of Jesus Christ

HIS WAY OF LIFE

Jesus said, "I am the Way." That mea not only that he is the way to Eternal Li through his atoning death on the Cross, b that he shows us the way to live in this li

followers, that humble and very small
d at first, who in that wicked pagan
man Empire followed Jesus won that
at title, "Men of the Way," because
ist's Way which they tried to follow was
different from the world's way.
Christ's way was a way of life that seeks
bless and help men. He went about, we
told, "doing good." There is safety and
in doing good to others. Remember the
ience, the sympathy, the kindness, the for-
eness of Jesus. Men do not need scorn and
kind words and unkind looks; but all need
dness and sympathy and help.
Remember Jesus and the Eleventh Com-
ndment. "What?" you say, "I thought
re were only Ten Commandments!" No,
re are Eleven Commandments. The saint-
Samuel Rutherford, who ministered to a
le flock at Anwoth by the Solway, was
ut to sit down to supper in his manse
Saturday evening when a stranger was
ounced. According to the custom of the
enanters, the stranger was invited to take
lace at the table and spend the night.
en the meal was over, the family and
servants assembled for evening worship.
he was wont to do, Rutherford catechized
children and the servants, asking them
stions from the Catechism and about the
le and the Christian life. As he went
nd the circle, he came to the visitor, and
to him, "How many Commandments
there?" The stranger promptly replied,
even." Whereupon, the servants and the
dren smiled and nudged the one next to
n, whispering, "What do you think of
? He doesn't know how many command-
nts there are."
The next morning, Sabbath morning,
herford went out early into the woods to
trysting place of prayer. But he found
visitor had "prevented" him, and was on
knees, engaged in earnest prayer. As
herford listened to the prayer, he realized
this was no ordinary man and no
inary visitor. Indeed, he was none other
n the celebrated Irish Archbishop, Usher,
Usher's Chronology fame. Rutherford in-
d the bishop to preach for him that
rning. When the time for the sermon
e, he opened the Bible to St. John's
pel and read his text, the words of Jesus,
new Commandment give I unto you, that
ve one another." Whereupon, Rutherford
spered to his wife, "There is his Eleventh
mandment."
emember, then, that New Commandment.
nember to love one another. Remember to
ive one another if you have anything against a brother, for that is the example left us by Jesus. When Peter wrote in his First Letter those beautiful words about Jesus, how he "left us an example that we should follow in his steps, who, when he was reviled reviled, not again; when he suffered, he threatened not," I am sure Peter was thinking about the time on that last night when he had reviled and denied Jesus in the court of the High Priest's palace. Thomas a Kempis begins his immortal book, *The Imitation of Christ*, with the words of Jesus: "He that followeth me shall not walk in darkness, but have the light of life."

IN THE TIME OF TROUBLE

Remember Jesus Christ in the time of trouble, sorrow, sickness, or whatever your trial may be. Remember what he said to Paul when Paul had that grievous thorn in his flesh and besought the Lord so earnestly to pluck it from him. "My grace is sufficient for thee, for my strength is made perfect in weakness." Remember, too, what Paul said after Christ had said that to him, "I take pleasure in infirmities, in reproaches, in distresses for Christ's sake, for when I am weak, then am I strong." Remember how it was with Paul at the very end of his life. In this last Letter from his pen, the Letter in which he tells Timothy to remember Jesus Christ, Paul relates how at his first trial no man stood by him, but all men forsook him. Then he says: "Notwithstanding the Lord stood with me and strengthened—and the Lord shall deliver me from every evil work and will preserve me unto his Heavenly Kingdom." He stood by Paul and he will stand by you in every hour of need. He will never leave you and never forsake you.

IN TIME OF TEMPTATION

Remember that he also was "tempted in all points like as we are, yet without sin." He won his battle over temptation, but not without a struggle; for we are told that "in the days of his flesh he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." We are reminded, too, that we must consider and remember Jesus who "endured such contradictions of sinners against himself," and how "we have not yet resisted unto blood, striving against sin." Unto blood! How many of us have done that?

Remember that the memory of Jesus is powerful in the time of temptation. When I was on the Island of Crete some years ago, I recalled, of course, the Cretan

Labyrinth, and the familiar myth of Theseus and the Minotaur, the monstrous half-bull and half-man who devoured the maidens who were sacrificed to him. When Theseus entered the labyrinth to hunt out and slay the Minotaur, Ariadne put in his hand a silken thread. That thread would remind him of her who loved him, and would guide him through the perils of the labyrinth and bring him again to the upper world. That is only a fable, although a very suggestive and helpful one. But we have something far better than that. We have the promise of the presence of Christ, for he said, "Lo, I am with you always, even unto the end of the world."

How often I have had men testify to me how the memory of a godly mother or father has kept them back from sin, just when they were about to yield to temptation. The great actor, Edwin Forest, was once asked how it was that in the actor's profession, surrounded by so many temptations, he had been able to come through unscathed in his moral life. This was his answer. "True," he said, "I have had temptations, nor have I resisted them on the instant. The moment however when on the eve of becoming the inebriate or the gambler and disgracing my profession, the words of my mother came up angel-like and checked me in my career. To the early lessons taught by my mother and those of the good old pastor of St. Paul's church, am I indebted for all the good that is in me."

But better, even, than the memory of a godly mother is the memory of Jesus Himself. "Temptations lose their power when thou art nigh." He who commanded the winds and the waves on Galilee's troubled sea is able to quell the fiercest passions of your soul. "Look ever to Jesus. He is able to help you. He will carry you through."

IN TIME OF FAILURE AND SIN

However you forget Jesus, do not forget him in the time of your failure or sin. Of all times, that is the time to remember him. When the siren voice of the tempter has led you astray, when the mists of passion have hid the stars of right and conscience from you, then remember Jesus Christ. Remembe how He dealt with others who failed an yielded to temptation. Remember how H said to the poor woman who was dragge before him to be stoned: "Neither do I con demn thee. Go, and sin no more." Remembe how He dealt with Peter who cursed him an denied him.

What a scene it was that night in the court yard of Caiaphas, the high priest! Jesus i just being led out from his examinatior bound, and bleeding from the blows that th servants of the high priest had rained upo him. There is Peter standing by the fireside his arm lifted up, uttering great oaths cursing the man who had accused him o having been that night in the Garden o Gethsemane with Jesus, and swearing tha he never knew Jesus. Then something hap pened. There was the sound of the crowing of a cock! Matthew says, "Peter remember ed; and when he thought thereon he wept." What was it that Peter remembered? He re membered how that very night Jesus ha warned him at the Last Supper, saying "Satan hath desired to have thee, Peter that he might sift thee as wheat." Peter re membered that. But there was something els that he remembered, too. It was what Jesu said after he had warned him, "But I hav prayed for thee that thy faith fail not." Peter remembered that; and went out an wept bitterly. That memory of Jesus save Peter. The same memory, of the same Jesu can save you in the hour of temptation an sin.

Jesus told Peter to remember how He ha prayed for him. It is always good and help ful to remember the prayers which once ou of a child's heart, and still unscatched b sin, you offered for yourself. Remembe those prayers. Remember the prayers tha others have offered for you. But, most o all, remember that Jesus Christ prays fo you. Remember that He who shed his tear for you and shed his precious blood for you redemption on the Cross, also prays for yo that your faith shall not fail. And your faith will never fail, any more than Peter's faith failed utterly and finally, if you remembe Jesus Christ.